THE TESTIMONY OF THE TWO WITNESSES, EXPLAINED AND VINDICATED, WITH A FEW REMARKS UPON THE Late Writings of Dr. HEMMENWAY, AND Dr. LATHROP.

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The Testimony of Jesus is the Spirit of Prophecy.
REV. xix. 10.

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☞ *As clearer light hath opened, ſince this diſcourſe was publiſhed in* 1786, *it is now humbly offered to the public in its preſent form.*

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THE TESTIMONY OF THE TWO WITNESSES.

REV. xi. 3.

And I will give power unto my two witneſſes, and they ſhall prophecy a thouſand two hundred and three-ſcore days clothed in ſackcloth.

THIS book is a prophecy of the great events which ſhould take place, from the coming of Chriſt to the end of the world: and a bleſſing is pronounced upon every man who readeth, and they who hear the words of this prophecy, and keep thoſe things which are written therein. But ſuch darkneſs hath covered the world, and the church hath been ſo much in the wilderneſs, that the moſt of this prophecy hath been as a ſealed book to them, inſtead of a Revelation. And if we look back to the beginning, we may ſee that no prophecy was ever clearly underſtood by men, until God explained it to them by the event. Therefore, when Moſes deſired to ſee the glory of JEHOVAH, he ſaid, Thou canſt not ſee my face; for there ſhall no man ſee me, and live.—Thou ſhalt ſee my back parts, but my face ſhall not be ſeen. Exod. xxxiii. 20—23. After God hath

hath paſſed before his people, in his glorious works, his Spirit hath explained his word to them, and given them to ſee how exactly it was fulfilled. How little did real ſaints know of the nature of the kingdom of Chriſt, even after he appeared, exactly according to all that God had ſaid of his coming? Yea, when he aroſe the third day, as he had aſſured them he ſhould, *As yet they knew not the ſcripture, that he muſt riſe again from the dead.* John xx. 9. Yet how clear was their knowledge afterwards? and how did they trace out the exact accompliſhment of the word of God to the church of Iſrael? His back parts, where he had gone before them in his works, were plainly ſeen. And the meaning of his word, and a heart to obey it, will yet appear with vaſtly greater clearneſs than ever it hath done in any age ſince Adam fell. After theſe two witneſſes are raiſed, the kingdoms of this world will become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign forever and ever. Therefore, with earneſt deſires after the glory of that day, let us inquire who theſe two witneſſes are, why called two and no more, how they prophecy, and why in ſackcloth for ſo long a time?

I. Who are theſe two witneſſes? The anſwer is, Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth. And herein we are referred to the ſtate of the church ſoon after her return from Babylon. That return was encouraged and promoted by the civil power; but when their enemies, by falſe accuſations, procured a counter order from thence, the Jews neglected the houſe of God, and purſued their own private affairs. In this way they went on for a number of years, and then two prophets were raiſed

raiſed up, to reprove them for this iniquity, and to call them to repentance and reformation; to promote which, a candleſtick, all of gold, with a bowl upon the top of it, and an olive-tree on each ſide, was ſet before one of thoſe prophets. And upon his inquiring the meaning of it, the anſwer was, This is the *word of the Lord* unto Zerubbabel, ſaying, Not by might, nor by power, but by *my Spirit*, ſaith the Lord of hoſts: who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain, and he ſhall bring forth the headſtone thereof with ſhouting, crying, *Grace, grace*, unto it. Zech. iv. 2—7.

The work they were called to, was to build the houſe of God; the mountain was the oppoſition of the world againſt it; Zerubbabel was their governor, and the Spirit of God would carry him through all difficulties ſo as to finiſh the houſe, and free grace ſhould have all the glory. The candleſtick repreſented the true church of God, the oil his gracious influence, and the two olive-trees, the mediums through which it was communicated; for they *emptied the golden oil out of themſelves*. Ver. 12. So our Lord ſays, *Sanctify them through thy truth, thy word is truth*. John xvii. 17.

Oil was made uſe of in Iſrael for food, for medicine, for ornament, for conſecration, and for light, eſpecially in their tabernacle and temple. The Manna which was their food for forty years in the wilderneſs, taſted like *freſh oil*; and it was to teach them, that man doth not live by bread only, but *by every word that proceedeth out of the mouth of God*. Num. xi. 8. Deut. viii. 3. Mat. iv. 4. When the word is received by faith, it feeds the ſoul as much as bread ever did the body. Oil is

alſo of a kind and healing nature, and therefore was poured into the wounds of the man who fell among thieves; and of how much greater efficacy is grace to wounded conſciences? Oil likewiſe cauſed their faces to ſhine; which was but a ſhadow of the *beauties of holineſs* that ſhine in God's *willing people*. Pſalm civ. 15. cx. 3. And *anointing* was required in all their conſecrations. The tabernacle, and all its rich furniture, with the prieſts who miniſtered therein, were all conſecrated in this way; and oil had a ſpecial place in their public offerings; yea, and with an horn of oil, David was anointed king over the Iſrael of God; and they were ſhadows of the head and members of the Chriſtian church, the ſpiritual houſe, the only *royal prieſthood*, and *holy nation*, that God hath under heaven. 1 Peter ii. 5, 9. Rev. i. 5, 6. And the oil for light, in the ancient tabernacle and temple, pointed to the influence of the Holy Spirit, which makes the church of Chriſt to be the *light of the world*, and *the pillar and ground of the truth*. Mat. v, 14. 1 Tim. iii. 15.

II. But why are theſe witneſſes called two and no more? Zechariah ſaw but one candleſtick, and yet two olive-trees; how then are we to underſtand the two candleſticks, while the olive-trees are no more than they were in the times of the prophets? Many have ſuppoſed, that as two witneſſes are the ſmalleſt number that the law allows of, to prove any caſe in court; and as theſe two witneſſes were to be ſlain, and to lie dead three days and an half, therefore the number two referred to the darkeſt time which the church ſhould be in before the latter-day glory. And the dark time before Luther's day hath been often referred to as the time when the

two

two witneſſes were ſlain. But we ought to remember, that the witneſſes are but two through the whole time of a thouſand two hundred and threeſcore days. Therefore their number cannot be taken from the fewneſs of the faithful in any ſmall part of thoſe days or years; eſpecially if we conſider, that the number of the olive-trees was the ſame before the coming of Chriſt, as they are ſince, and will be to the end of time. Yea, and ſoon after the two witneſſes are raiſed from the dead, the kingdoms of this world will become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign forever and ever. I conclude then, that the two olive-trees are the *precepts* and *promiſes* of God, by which he pours the oil of his grace into his church, to enable her to hold up light to the world, who hate it, becauſe it torments their conſciences. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God. John iii. 20,21. His Holy Spirit regenerates every ſoul who hath any true right in his church, and carries on the work of ſanctification unto eternal glory. This he did for all his ſaints from the beginning of the world. For God ſaid to our firſt father, Of every tree of the garden thou mayſt freely eat; but of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die. And ſpiritual death came upon him, even darkneſs, guilt, and the raging diſorders of his luſts, on the day that he eat thereof; and the death of the body, with all the evils leading thereto, were the conſequence of his firſt

 tranſgreſſion.

tranſgreſſion. Gen. ii. 16, 17. iii. 16—19. And as by one man's diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous. Rom. v. 19. *Life* was loſt by ſin; and it was recovered by the Son of God, who ſaid, *I lay down my life for the ſheep.* John. x. 15. Therefore God ſaid to Iſrael, The *life* of the fleſh is in the *blood*, and I have given it to you upon the altar, to make an *atonement for your ſouls.* Levi. xvii. 11. The blood of animals made typical atonements, until Jeſus came, and gave himſelf for us, *an offering and ſacrifice to God for a ſweet ſmelling ſavour.* Eph. v. 2. *For by one offering he hath perfected forever them that are ſanctified.* Heb. x. 14. Circumciſion was the ſhedding of *human blood.* Exod. iv. 26. And it was a *ſeal* to Abraham, of the faith which he before had in Chriſt, *who was delivered for our offences, and was raiſed again for our juſtification.* Rom. iv. 11, 23. And from the days of Abraham unto the death of Jeſus, circumciſion was a middle wall of partition between the church of Iſrael and all other nations, which cauſed great *enmity* between them. But when Chriſt died upon the croſs he ſlew that *enmity*; and an inſpired apoſtle ſays, Through Him we both have acceſs by *one Spirit* unto the Father—and are built upon the *foundation* of the *apoſtles* and *prophets*, *Jeſus Chriſt himſelf being the chief corner ſtone.* Eph. ii. 13—20. The two covenants, or two conſtitutions of the church of God, are the two candleſticks, and his precepts and promiſes, whereby he pours his grace into the church, are the two olive-trees.

III. How do they prophecy, ſince the volume of inſpiration is compleated? Anſwer, When the

ſaints

ſaints of God ſpeak in his church by the *ſpirit of faith, unto men to edification, and exhortation, and comfort*, they *prophecy*. And if there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he ſhall worſhip God, and report that God is in you of a truth. 1 Cor. xiv. 3, 24, 25. For the word of God is quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. Heb. iv. 12. It ſhews the ſinner what he hath done, and what will be the certain conſequence of his ſins, unleſs he is ſaved from them; and it opens the moſt glorious proſpects to the believer, which is the nature of all true prophecying. Therefore the angel ſaid to John, The teſtimony of Jeſus is the ſpirit of prophecy. Rev. xix. 10. And John had before ſaid of God the Father, This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the *Spirit* which he hath given us.—Ye are of God, little children, and have overcome them; becauſe greater is HE that is in you, than he that is in the *world*. They are of the *world*; therefore ſpeak they of the *world*, and the *world* heareth them. And this is the rule which he gives us, to diſtinguiſh between the miniſters of Chriſt, and the miniſters of Antichriſt. 1 John iii. 23, 24. iv. 1—5. And another apoſtle ſays, *If any man*

have

have not the Spirit of Chriſt, he is none of his. Rom. viii. 9. *Jeſus Chriſt is in you, except ye be reprobates.* 2 Cor. xiii. 5. This is the line which he hath drawn between his church and all the world beſide. Circumciſion in the fleſh was the line before the death of Chriſt, and circumciſion in the heart, in the ſpirit, and not in the letter, is the line ever ſince. It is *the circumciſion made without hands.* And all worſhip of a contrary nature, is *will-worſhip.* Col. ii. 11, 23. And for men to be governed by their *wills,* without an *underſtanding* regard to the revealed will of God, is to act like *beaſts,* and to rule his people *with force and with cruelty.* But Jeſus, who is the root and the offspring of *David,* will cauſe all ſuch *evil beaſts to ceaſe out of the land.* Ezek. xxxiv. 4—25. Rev. xxii. 16. He is the only *Head* of his church, the only *Maſter* therein. Eph. iv. 15. Mat. xxiii. 10. Therefore an inſpired apoſtle ſays, My brethren, be not many *maſters,* knowing that we ſhall receive the greater condemnation. James iii. 1. All men who ſupport religious teachers by force, act as *maſters* over others: and all men who claim the ſervices of the miniſters of Chriſt, without obeying his laws for their ſupport, would make *ſlaves* of them.

IV. Why do theſe witneſſes prophecy ſo long in ſackcloth? Anſwer, Becauſe the beaſt continues all that time, in the uſe of force and cruelty over the children of God. Sackcloth is a *mourning* dreſs; and the vengeance of God came upon every man in Jeruſalem, who did not ſigh and cry for all the abominations that were done in the midſt thereof; and he ſaid, *Begin at my ſanctuary.* Ezek. ix. 4—6. So one apoſtle ſays, The time is come that judgment muſt begin at the *houſe of God:* and

if

if it firſt begin at us, what ſhall the end be of them who obey not the goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? 1 Peter iv. 17, 18. And another ſays, If we would judge ourſelves, we ſhould not be judged: but when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world. 1 Cor. xi. 31, 32. The church of Chriſt is the only judicature upon earth, to carry his laws into execution in his name. But ever ſince the beaſt aroſe out of the bottomleſs pit, and the ſword of the magiſtrate was employed to ſupport deceitful teachers, the church of Chriſt hath never been wholly governed by his laws, *independent* of the world. The very name of independence hath been odious, until America was declared to be independent of Great-Britain; and ſhe is far from being ſo now, as to religious teachers. But our Lord ſays, Bleſſed are they that *mourn*; for they ſhall be comforted.—Ye are the *light of the world*. A *city* that is ſet on an hill cannot be hid.—Let your light ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. Mat. v. 4, 14, 16. Months, of thirty days each, were reckoned from the moon which rules the night, while the ſun rules the day. And God ſays to the ſaints, Ye are children of the light, and the children of the day. They that ſleep, ſleep in the night; and they that be drunken, are drunken in the night. 1 Theſſ. v. 5—7. Hence the two witneſſes prophecy in ſackcloth a thouſand two hundred and threeſcore days; and the woman continues in the wilderneſs all that time. The world is in darkneſs, while the ſaints have ſome true light through all the apoſtacy.

And

And God ſays, To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is *no light* in them. Iſaiah viii. 20. The devil hath ever been at war with the ſeed of the true church, who keep the commandments of God, and have the teſtimony of Jeſus Chriſt. Rev. xii. 17. I therefore conclude, that the two witneſſes are the writings of the apoſtles and prophets, believed and obeyed by all ſouls who are born again; and that the time of their prophecying in ſackcloth, is the time when violence is uſed to ſupport religious teachers, and to hinder the church of Chriſt from being wholly governed by his laws. He takes all that is done to his children, who are born again by his word of truth, as done to himſelf. Mat. xxv. 40, 45. And when men ſin *wilfully* againſt his laws, blood, and Spirit of grace, the Son of God is *trodden under foot*. Heb. x. 26—29. They *crucify* to themſelves the Son of God afreſh, and put him to an open ſhame. Heb. vi. 6. As hypocrites crucified his perſon by deceit and violence, even ſo they now do by his cauſe and people: for he ſays, He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me. Luke x. 16. Which plainly ſhews what is intended by treading the holy city under foot. The national church of Iſrael was to have been governed wholly by the laws of God, who ſaid, I have nouriſhed and brought up children, and they have *rebelled againſt me*. This rebellion was carried to the higheſt pitch by their *kings*; therefore he ſaid, I will reſtore *judges* as at the firſt, and *counſellors* as at the beginning; afterward thou ſhalt be called, The *city* of righteouſneſs, the faithful *city*. Iſaiah i. 2, 26.

i. 2, 26. The whole church of Iſrael were called *a city*, and ſo are all the *ſaints* of God, who are the only perſons that have any true right in the goſpel church.

And in the beginning of the late war, when the Americans were appealing to God againſt cruel oppreſſors, a miniſter of chief note in New-England ſaid, "The Jewiſh government, according to the original conſtitution which was divinely eſtabliſhed, if conſidered merely in a civil view, was a perfect Republic. The heads of their tribes, and elders of their cities, were their counſellors and judges. They called the people together in more general or particular aſſemblies, took their opinions, gave advice, and managed the public affairs according to the general voice. Counſellors and judges comprehended all the powers of that government; for there was no ſuch thing as *legiſlative authority belonging to it*." * This is a moſt important truth; and it is as true of all nations under heaven now, as to the government of the church of Chriſt. For he is the Prophet of whom Moſes ſaid, *It ſhall come to paſs, that every ſoul which will not hear that Prophet, ſhall be deſtroyed from among the people*. Acts iii. 22, 23. Moſes verily was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after; but Chriſt as a Son over his own houſe; whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end. Heb. iii. 5, 6. The houſe of God is his church; and Moſes made all things therein according to the *pattern* which God ſhewed to him in the mount; but the Son

* A Sermon preached before the Congreſs of the Maſſachuſetts, May 31, 1775. By Samuel Langdon, D. D. Preſident of Harvard College in Cambridge. P. 11, 12.

Son of God is the mediator of a *better covenant*, which is eſtabliſhed upon *better promiſes*. He took away the firſt, that he might eſtabliſh the ſecond. Heb. viii. 5—13. x. 9. Here again we have the two candleſticks, and the two olive-trees; the church of God, governed by his word, even his precepts and promiſes, by which he poured grace into the ſouls of the faithful, both before and after the death of Chriſt. And the *apoſtles*, as they have explained the *prophets*, concerning *Jeſus Chriſt*, are the only *foundation* of his church. And the *apoſtles* are ſet before the *prophets*, in their triumph over Babylon. Eph. ii. 20. Rev. xviii. 20. xxi. 14.

Yet the above Author hath lately ſaid, "Some have ſuppoſed the two Teſtaments to be intended, as the word of God is continually teſtifying the truth againſt all corruptions of Chriſtianity; but it would be uſing unnatural figures to ſay theſe were ſlain towards the end of their teſtimony, and their dead bodies remained unburied in the ſtreet."* Though God ſays, *Truth is fallen in the ſtreet, and equity cannot enter.* But after he ſends *vengeance* on his enemies, and *recompence* to the ISLANDS, the *Redeemer* ſhall come to Zion, and unto them who turn from tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my *covenant* with them, ſaith the Lord, My *Spirit* that is upon thee, and my *words* which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and forever. Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. Iſaiah lix. 14——21. lx. 1. Which prophecy is applied to

* Langdon's obſervations on the Revelation, 1791, p. 145.

to future times, when there ſhall be *life from the dead*. Rom. xi. 15—27. Faith without works is *dead*. James ii. 20. And Chriſt ſaid to the church of Sardis, Thou haſt a name that thou liveſt, and art *dead*. Rev. iii. 1. Therefore the killing of the two witneſſes, appears to be the triumphing of men over the revealed will of God, which uſed to torment their conſciences. Yet the people, and kindreds, and nations, will not ſuffer revealed religion to be buried out of the world. But when the *Spirit of life from God* ſhall enter into the witneſſes, great fear will fall upon all who ſee them, and they will be exalted above all the powers of men, and the kingdoms of this world will yield obedience to our Lord Jeſus Chriſt. *The form of ſound words*, held faſt by *faith and love* which is in Chriſt Jeſus, deſtroyed the power of the devil in the Roman empire. But *a form of godlineſs*, to cover *ſelf-love*, is from beneath and not from above. 2 Tim. i. 13. iii. 1—5. For they who have the *ſpirit of faith* ſay, Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look at the things which are eternal. 2 Cor. iv. 13—18. And when the *ſouls* of the old martyrs ſhall be raiſed, they will live and reign with Chriſt a thouſand years. After which the devil will be looſed out of his priſon, and will *deceive* multitudes, who will make one violent attempt more againſt the church of Chriſt: but it will be to their eternal deſtruction. Rev. xx. 4—10. Upon which prophecy the above Author appears to have a right view. For he takes the raiſing of the *ſouls* of the old martyrs, to mean a *ſpiritual* reſurrection; ſaying, "They will be raiſed from the dead as Elias

was when the Saviour was born. John the Baptiſt came in the ſpirit and power of Elijah, and thus the prophecy of Malachi was fulfilled. The reſurrection of the witneſſes in the 11th chapter is figurative, meaning that others ſhall riſe up of the ſame ſpirit. Thus the preſent viſion ſhews, that the ſame ſpirit of Chriſtianity which the martyrs manifeſted, will be revived, ſpread through the world, and appear in all Chriſt's numerous ſubjects. They will heartily receive and obey the goſpel, conſtantly perſevere in the way of truth and righteouſneſs, and enjoy all the privileges and bleſſings of Chriſt's kingdom." *

Yes; The ſaints of the Moſt High ſhall take the kingdom, and poſſeſs the kingdom forever, even forever and ever. Dan. vii. 18. Not by force and violence, but by light and love. By loving God with all their powers, and loving their neighbours as themſelves. But men who love themſelves above God and their neighbours, under *a form* of godlineſs, wax worſe and worſe, deceiving, and being deceived. And our only ſecurity againſt them, is faith in Chriſt Jeſus, who ſays, All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be *perfect*, throughly furniſhed unto all good works. 2 Tim. iii. 2, 13—17. The only lawful uſe of the ſword, is to reſtrain or puniſh men who love this world above the God of heaven. For all the works and ways of God are *perfect*: and if men believed him, he ſays, How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them,

* Ibid. p. 297.

them, and the Lord had ſhut them up? for their rock is not as our Rock, even our enemies themſelves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their cluſters are bitter. Their wine is the poiſon of dragons, and the cruel venom of aſps. Deut. xxxii. 4, 30—33. —And the dead bodies of the witneſſes will lie three days and an half in the great city, which *ſpiritually* is called Sodom and Egypt, where alſo our Lord was crucified. Rev. xi. 8, 9. He was crucified by hypocrites and infidels. And he ſaid of the city who would not receive his goſpel, It ſhall be more tolerable in that day for Sodom, than for that city. Luke x. 12. And he ſaid to hypocrites, Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell? Mat. xxiii. 33. Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar, and the father of it. John viii. 44. And God ſays of *all the world*, With their tongues they have uſed *deceit; the poiſon of aſps is under their lips.* Rom. iii. 13, 19. And the only remedy is beholding the Lamb of God, which taketh away the ſin of the world. Healing is obtained by looking to him by faith, as the poiſoned Iſraelites did to the brazen ſerpent. For the devil deceived our firſt mother, by ſaying, Ye ſhall not ſurely die. But Jeſus died for us, and ſo bear witneſs unto the *truth.* John i. 29. iii. 14, 15. xviii. 37. Abel was ſaved by faith in his *blood;* and all that dwell upon the earth worſhip the beaſt, whoſe names are

not

not written in the book of life of the Lamb ſlain from the foundation of the world. Rev. xiii. 1—8. For he ſays, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. It is the *Spirit* that quickneth, the fleſh profiteth nothing: the *words* that I ſpeak unto you, they are ſpirit, and they are life. John vi. 53, 63. All the doings of men can never deliver one ſoul from death; but the words which Chriſt ſpeaks by his Spirit, give life, ſpiritual and eternal, to the believer. But the holy city will be trodden under foot of the *Gentiles* forty and two months. And the beaſt continues juſt ſo long. Rev. xi. 2. xiii. 5. *Lordſhip* is of the *Gentiles*; but it is excluded from the church of Chriſt, for He ſays, Whoſoever ſhall not receive the kingdom of God as a *little child*, he ſhall not enter therein. Mark x. 15, 42, 43. They who get into churches without a change of heart, *creep into houſes:* and as Jannes and Jambres withſtood Moſes, ſo do theſe *reſiſt the truth*; men of corrupt minds, *reprobate* concerning the faith. 2 Tim. iii. 6—8. Jannes and Jambres were magicians of Egypt, who deceived Pharaoh and hardened his heart againſt the call of God, to let Iſrael go and ſerve him with all their ſubſtance. And are we not now in the great city, which ſpiritually is called Sodom and Egypt? Yea, and is not the world more diſhoneſt than Pharaoh was? For he ſaid, I know not the Lord, neither *will* I let Iſrael go. Exod. v. 2. But multitudes now profeſs that they know God, while in works they deny him, being abominable, and diſobedient, and unto every good work *reprobate*. Titus i. 16. They are like the church of Iſrael when ſhe *played the harlot*, and ſaid, I will go *after my lovers*, that

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gave me my bread and my water, my wool and my flax, mine oil and my drink. Hoſea ii. 5. And, as is the mother, ſo are her daughters. Pride, fulneſs of bread, and abundance of idleneſs, with a daring boldneſs in iniquity, and in cruel oppreſſion, prevail amazingly through the world. Ezek. xvi. 44—52. The church of Rome is the *mother of harlots*; but who can tell how many daughters have ſprung from her? Even daughters who cover pride and covetouſneſs with a religious maſk.

The covetous Jews ſaid of the Son of God, This is the heir, come, let us kill him, and let us ſeize on his inheritance. Mat. xxi. 38. And he was crucified by hypocrites and infidels, in the Roman empire, which was the greateſt city, and the greateſt beaſt in the world. And the *little horn* aroſe above all other powers therein. Dan. vii. 7, 8. For, of the ſeven heads of this beaſt, it is ſaid, Five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition. Rev. xvii. 10, 11. The heads of the Roman empire, were evidently the ſeveral forms of commanding power therein. Kings, conſuls, dictators, decemvirs, and tribunes, were all fallen before Chriſt came, when pagan emperors ruled; after whom it was ruled for a ſhort ſpace by emperors under the Chriſtian name; and then the biſhop of Rome got above them, for whom Conſtantine prepared the way, when he removed the ſeat of the empire to Conſtantinople, and then divided it among his three ſons. Then was that *man of ſin* revealed, whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the

the brightneſs of his coming. 2 Theſſ. ii. 3—8. And this eighth is of the ſeven; for all the cruel decrees of the popes, were carried into execution by the ſword of the magiſtrate. And though the ſword of the Spirit, which is the word of God, gave the beaſt a deadly wound in the reformation, yet that deadly wound was healed. For the ſecond beaſt, which aroſe out of the earth, with two horns like a lamb, yet ſpake like a dragon, and exerciſed all the power of the firſt beaſt. The two horns, are the officers of church and ſtate, uniting their influence in ſchemes of power and gain, under the name of religion and government. Proteſtants have done this as extenſively, and as cruelly, as ever the papiſts did; and proteſtants are now joining with the papiſts, in bloody attempts againſt liberty and religion in France. Neither ſhould we ever forget, that they were proteſtants who claimed a right to bind theſe colonies by ſtatutes in all caſes whatſoever. And all muſt ſee, that no pope or devil ever claimed any higher power over the nations, than they then claimed over America. And religious teachers had a chief influence in that cruel war, which ſeparated us from Great-Britain. Thus the great city, upon a *ſcarlet-coloured beaſt*, hath reigned over the kings of the earth. Rev. xvii. 4, 5, 18. Teachers have laid bands upon children, before they could chooſe for themſelves; and they have been ſupported in that way by the *ſword*, above all rulers and people upon earth. But God ſays, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her *plagues*.—For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things,

God

God ſhall add unto him the *plagues* that are written in this book: and if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xviii. 4. xxii. 18, 19.

God hath many people in Babylon, or he could not call them to come out of her; and ſhe was built by adding to the word of God, and by taking away from the words of his book. He calls his covenant with Abraham, The covenant of *circumciſion*; and he rejected all the ſeed of Abraham who *reſiſted the Holy Ghoſt*. Acts vii. 8, 51. And he ſaid to them, Ye ſhall leave your name for a curſe unto my *choſen*: for the Lord God ſhall deſtroy thee, and call his ſervants by *another name*: that he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of *truth*, and he that ſweareth in the earth, ſhall ſwear by the God of *truth*; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes. Iſaiah lxv. 15, 16. And after a precious remnant of the Jews were converted, and they had received the Gentiles into the church without circumciſion, it was ſaid, The diſciples were called *Chriſtians* firſt at Antioch. Acts xi. 26. And God ſays to all his children, If ye be reproached for the *name of Chriſt*, happy are ye; for the *Spirit* of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified. But let none of you ſuffer as a murderer, or as a thief, or as an evil-doer, or as a buſy-body in other men's matters. Yet if any man ſuffer as a *Chriſtian*, let him not be aſhamed; but let him glorify God on this behalf. 1 Peter iv. 14—16. And for men to diſtinguiſh

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any religious communities, by names which they have invented, is a *carnal practice*. If real Chriſtians do it, they diſcover themſelves to be but *babes in Chriſt*. 1 Cor. iii. 1—3. If ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: for where envying and ſtrife is, there is *confuſion*, and every evil work. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without *partiality* and without *hypocriſy*. James iii. 14—17. Here is an exact deſcription of the difference between the Spirit of Chriſtianity, and the ſpirit of the world, which is earthly, ſenſual and deviliſh. And when the children of God ſhall obey his call, and come out of Babylon, which is *confuſion*, the cry will be heard from afar, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

Now it is well known, that wars are not carried on among the nations, as Chriſtians uniting againſt the Jews, Mahometans, or Pagans, but earthly power and gain is the purſuit of all nations; and they who have the light of revelation, are the moſt active and ſucceſsful therein. So God ſaid to his children, The prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt. But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable *hereſies*, even denying

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the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through *covetouſneſs*, ſhall they with feigned words *make merchandiſe of you*; whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not. 2 Peter i. 21. ii. 1—3. Every national church, that is governed by the laws of men, is a *damnable hereſy*; and the managers thereof make merchandiſe of the profits and public credit of the whole nation, of which the children of God are the main ſupport. And in one hundred years, the Britiſh nation hath increaſed their national debt above two hundred million pounds ſterling, in carrying blood and ſlavery round the world, in gallies and gallant ſhips. And America hath followed her wicked ways ſo far, that the public promiſes of government are daily bought and ſold by *diſhoneſt* men, to enrich themſelves, while the creditors of government, with the widow and fatherleſs, are defrauded and oppreſſed. At the ſame time, they who believe that the Son of God is the only commander in his church, and dare not yield any acknowledgment to the uſe of force in the ſupport of religious teachers, are daily expoſed to reviling and lying, ſpoiling of goods or impriſonment, in New-Hampſhire, the Maſſachuſetts, and Connecticut. And in all parts of America, the laws of Chriſt for the ſupport of his miniſters, are ſo little regarded, that many are ſuing to the powers of the world for incorporations of ſocieties to ſupport religious miniſters, which ſocieties are not governed by the laws of Chriſt. And nothing is more common than for men to accuſe others of the

evils which they are guilty of themſelves. So the Jews ſaid of Paul, We have found this man a peſtilent fellow, and a mover of *ſedition* among the Jews throughout the world, and a ringleader of the *ſect* of the Nazarenes. But, after denying the charge, he ſaid, This I confeſs unto thee, that after the way which they call *hereſy*, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets. Acts xxiv. 5, 14. What they called hereſy, was the obedience of faith in Chriſt, who had built up his church in a way of *ſeparation* from the unbelieving Jews. But though Chriſt came on purpoſe to make ſuch a *diviſion*, yet he ſays to his church, There muſt be alſo *hereſies* among you, that they which are approved, may be made manifeſt among you. 1 Cor. xi. 19. The works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, *ſeditions*, *hereſies*, envyings, murders, drunkenneſs, revellings, and ſuch like; of which I tell you—that they who do ſuch things, ſhall not inherit the kingdom of God. Gal. v. 19—21. A man that is an *heretick*, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf. Titus iii. 10, 11.

Theſe are all the places where the word hereſies and heretick appear in our Bible; and in all of them they carry the meaning of oppoſition to the revealed will of God, to gratify the fleſh; and alſo of a ſeparation from the church which is wholly governed by him. Hence one apoſtle ſays, They went out from us, becauſe they were not of us. 1 John ii. 19. And another ſays, Theſe be they who

who *ſeparate themſelves, ſenſual, having not the Spirit*. Jude 19. The word and Spirit of God are united in his church; and John ſays, I ſaw as it were a ſea of glaſs, mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God almighty; juſt and true are thy ways, thou king of ſaints. Rev. xv. 2, 3. The ſea of glaſs, mingled with fire, is the word of God, enforced by his Spirit. And where the Spirit of the Lord is, there is *liberty*. But we all with open face beholding as in a *glaſs* the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 17, 18. But be ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a *glaſs*; for he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the *perfect law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. James i. 22—25. Is not my word like as a *fire*, ſaith the Lord; and like a hammer that breaketh the rock in pieces? Jer. xxiii. 29. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear; for our God is a *conſuming fire*. Heb. xii. 28, 29. And the *fire* ſhall try every man's work, of what ſort

ſort it is. 1 Cor. iii. 13. All which ſhews, that the ſea of glaſs, mingled with fire, is the word of God, enforced by his Spirit upon the ſouls of men. But the wicked are like the troubled ſea, when it cannot *reſt*, whoſe waters caſt up mire and dirt. Iſaiah lvii. 20. Raging waves of the ſea, foaming out their own ſhame. Jude 13. They have no *reſt* day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt; for it is the number of a *man*; and his number is ſix hundred threeſcore and ſix. Rev. xiii. 18. xiv. 11.

God gave his people *reſt*, on the ſeventh day, in the ſeventh month, and the ſeventh year. Exod. xxiii. 10—17. And Paul ſays, We which have believed do enter into *reſt*.—There remaineth therefore a *reſt* to the people of God. Heb. iv. 3—10. But all that *man* can do will never give *reſt* to the ſoul, in hundreds, in tens, or in units. Therefore Jeſus ſays, Come unto me, all ye that labour and are heavy laden, and I will give you *reſt*. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find *reſt* unto your ſouls: for my yoke is eaſy, and my burden is light. Mat. xi. 28—30. Be not ye unequally yoked together with *unbelievers*.—Come out from among them, and be ye *ſeparate*, ſaith the Lord. 2 Cor. vi. 14—18. Many would have it to be only from open idolaters and infidels: but every covetous man is an *idolater*, upon whom comes the wrath of God, who ſays, Be not ye therefore partakers with them. Eph. v. 5—7. He ſaid to Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among

among them: I am thy part and thine inheritance among the children of Iſrael. Num. xviii. 20. The ſacrifices of the Lord God of Iſrael made by fire are their inheritance. Joſhua xiii. 14. Even ſo hath the Lord ordained, that they which preach the goſpel ſhould live of the goſpel. 1 Cor. ix. 14. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked. Gal. vi. 6, 7. When Iſrael neglected their duty in that reſpect, God ſaid, Ye are curſed with a curſe; for ye have *robbed* me, even this whole nation. Mal. iii. 9. The ſupport of his miniſters was ever a matter between God and individuals, as much as faith in Chriſt is for eternal ſalvation. And it is impoſſible with men to bring any who *truſt in riches*, into the kingdom of God. Mark x. 24, 25. How vain then are the *carnal* diſtinctions which men have made between the church of Chriſt and the world? For he ſays, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.—Wo unto the *world* because of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh.—Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound

in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. Mat. xviii. 3, 7, 15—18.

This is the immutable law of the Son of God, to govern his church, in a way of ſeparation from all worldly communities. But all men who take their children into the church with them, before they can chooſe for themſelves, hold them to be offenders, if they afterwards depart from ſuch churches, and anſwer a good conſcience towards God in his ordinances. And all men who ſupport religious teachers by force, hold all their neighbours to be offenders, if they refuſe to have any fellowſhip therein. And ſo much deceit and cruelty hath been exerciſed under religious pretences, on every hand, that multitudes have hardened their hearts againſt the voice of God in his word; and they pay no further regard to any religion, than what will ſuit their ſchemes of honor, gain or pleaſure. *Thus truth is fallen in the ſtreet, and equity cannot enter.* But we all ought to remember, that as long as natural birth could bring any into the church of God, he ſaid, The man that committeth adultery, with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death. Levi. xx. 10. And he now ſays, Ye adulterers and adultereſſes, know ye not that the friendſhip of the *world* is *enmity* with God? Whoſoever therefore will be a friend of the *world*, is the *enemy* of God.—There is ONE LAWGIVER, who is able to ſave, and to deſtroy: who art thou that judgeſt another! James iv. 4, 12.

How ſolemn is this demand! and how vain are all the attempts of men to hide from his preſence? who ſays, I will come near to you to judgment,

and

and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt the falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord. Mal. iii. 5. The Son of God is the only HUSBAND of his church; and he ſays to her, All thy *children* ſhall be *taught of the Lord*, and great ſhall be the peace of thy *children*. Every *man* therefore that hath heard, and hath *learned* of the Father, cometh unto me. Iſaiah liv. 1, 5, 13. John vi. 45. All the *children* of the church of Chriſt, are *men* who have been *taught of God*, ſo as to come to his Son. So one apoſtle ſays, Jeruſalem which is above, is free, which is the *mother* of us all. And another ſays, I ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a *bride* adorned for her HUSBAND. Gal. iv. 26. Rev. xxi. 2. And a prophet ſays, He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs ſhall be the girdle of his reins. The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them. And the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice-den. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea. Iſaiah xi. 1—9. Ignorance

Ignorance of God, and loving the world above him, hath cauſed men to act like wolves, leopards, lions and bears, in all ages, and in all countries. And where power was wanting, they have had recourſe to the arts of diſſimulation, like ſerpents and vipers, aſps and cockatrices. Yea, all deceitful teachers, are miniſters of the devil. 2 Cor. xi. 13—15. And when they are ſupported by the ſword of the magiſtrate, how terrible is the conſequence! They bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war againſt him.—But in the laſt days it ſhall come to paſs, that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. And many nations ſhall come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plowſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. But they ſhall ſit every man under his vine, and under his figtree, and none ſhall make them afraid: for the mouth of the Lord of hoſts hath ſpoken it. Micah iii. 5. iv. 1—4. Thus will Chriſt exalt his kingdom, his church, to infinitely greater power and glory than the kingdom of Solomon was advanced, under whoſe reign a meaſure of theſe bleſſings were enjoyed. 1 Kings iv. 25. For Solomon reigned only over a ſmall part of Aſia,

and

and for a ſhort time; but the kingdom of Chriſt ſhall become a great mountain, and ſhall fill the whole earth, and it ſhall ſtand forever. Dan. ii. 35, 44. And he ſays to his children, Ye are the light of the world. A city that is ſet on an hill cannot be hid. Mat. v. 14. I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with ſuch an one no not to eat. 1 Cor. v. 11.

The covetous are ſet before idolaters; for loving the creature more than the Creator, is the cauſe of all the idolatry that ever was among the heathen. Rom. i. 25. And loving and building upon our own righteouſneſs, is the moſt deceitful idolatry. Therefore one who had been a great perſecutor, but was conquered by our Lord, ſaid, I had not known luſt, except the law had ſaid, Thou ſhalt not covet. And he ſhews that all are guilty of *adultery*, who profeſs to be married to Chriſt before they are ſlain by the law. Rom. vii. 1—7. So it was ſaid in prophecy, Thine arrows are ſharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the ſceptre of thy kingdom is a right ſceptre. Upon thy right hand is the queen in gold of Ophir. Pſalm xlv. 5—9. Which prophecy is expreſsly applied to the power and grace of the Son of God; of whom it is alſo ſaid, If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; how ſhall we eſcape if we *neglect* ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them

witneſs, both with ſigns and wonders and with divers miracles, and gifts of the Holy Ghoſt, according to his will? Heb. i. 8, 9. ii. 2—4.

How ſolemn is this call! and how clear is the diſtinction here made between the law and goſpel? For the ſon of the bondwoman was the firſt child that Abraham circumciſed; and he had no right to circumciſe any ſtranger, until he had bought him as a ſervant with money. And God ſaid to him, The uncircumciſed manchild whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people. Gen. xvii. 13, 14. And after the paſſover was inſtituted, the Lord ſaid, The man that is clean, and is not in a journey, and *forbeareth* to keep the paſſover, even the ſame ſoul ſhall be cut off from his people. Num. ix. 13. And as Chriſt is our only paſſover, how ſhall we eſcape if we neglect ſo great ſalvation? for we are all under the *curſe* of the law, until we receive the *promiſe of the Spirit through faith.* After which God ſays, Ye are all the children of God by faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus. And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe. Gal. iii. 10—14, 26—29. Thus all carnal diſtinctions, which were in the covenant of circumciſion, are aboliſhed. But deceitful teachers have denied it. And ſuch men drove on the king of Great-Britain, with his people, to murder thouſands and tens of thouſands of the Americans in the late war; and deceitful teachers in this country, ſtill hold a power of office over the people,

ple, above all the rulers or inhabitants therein. *Election* of the people is the foundation of all civil government in America; but the *election* of God, described in his holy word, is treated with scorn and spite, by many teachers and people through the land. And this is according to the prophecy which says, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 3—14.

All men who deny this doctrine, would make God a *liar*. 1 John v. 10. And can Christians hold fellowship with such wickedness? can any who love Jesus Christ, hold with such a strong delusion? a delusion which God will consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. He hath so far suffered this delusion to prevail already, that the doctrine of *purgatory*, or of the purging away of sin by the fire of hell, is as openly proclaimed in England and America, as it is in Rome. And promises and oaths are as little regarded in these countries, as in any part of the world. And herein men exalt themselves above the eternal God, with whom lying, perjury, and enticing any into sin, are impossibilities. Heb. vi. 13—18. James i. 13—15. And if the laws of Christ were executed in his church, so as to exclude all fornicators, with the covetous, railers, drunkards,

ards, and extortioners from her communion, how great would be the benefits to civil government? How would the church look forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners? Many nations would then come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. Sinai and Zion will no more be *confounded* together, to hold the church in *bondage*. Gal. iv. 22—31. But men will hearken to the voice of Jeſus, who ſays, The Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come; and whoſoever will, let him take the water of life freely.

APPENDIX.

APPENDIX.

AFTER the foregoing diſcourſe was finiſhed, two late publications came into my hands, which may confirm what has been ſaid, about the preſent ſtate of things in our land. I ſhall therefore make a few remarks thereon. The firſt is, *A diſcourſe concerning the Church.—By Moſes Hemmenway, D. D. Paſtor of a congregational church in Wells.* Printed at Boſton, 1792.

He gives us no leſs than ſix ſenſes of the word *church*, the fifth of which is, "Thoſe members who are in full communion, in diſtinction from thoſe who are not communicants." P. 9. And he ſays, "Some who are not inwardly ſanctified, are ſo far in covenant, that they are rightful members of the viſible church, as all but the Anabaptiſts muſt grant." P. 29. "But infant members, are not qualified, and have not a right to come, and be admitted to the Lord's ſupper, and the ſpecial privileges of full communion." P. 33.

But why may they not come to full communion? Every male in Iſrael was obliged to eat of the paſſover; and God ſaid, The man that is clean, and is not in a journey, and *forbeareth* to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that ſoul ſhall bear his ſin. Num. ix. 13. And he alſo ſaid, Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.—All the congregation of Iſrael ſhall keep it. Exod. xii. 15, 47. And our Lord ſays,

Beware

Beware of the leaven of the Phariſees, which is *hypocriſy*. Luke xii. 1. And an inſpired apoſtle ſays, Chriſt our paſſover is ſacrificed for us. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of *ſincerity* and *truth*. 1 Cor. v. 7, 8. And two members of the firſt Chriſtian church were ſtruck dead, for *lying to God*; which cauſed ſuch *fear* in others, that of the reſt durſt no man join himſelf to them; but the people magnified them. And *believers* were the more added to the Lord, multitudes both of *men* and *women*. But we have no account that any *infant* was ever baptized in two hundred years after the birth of Chriſt. But when a man who had been baptized, diſcovered by his *words*, that his *heart was not right in the ſight of God*, Peter ſaid to him, *Thou haſt neither part nor lot in this matter*. Acts v. 1—14. viii. 21. And God ſays to each of us, If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in *thine heart*, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. Rom. x. 9, 10. How then can any perſon have any right in the church of Chriſt, who hath not firſt believed in him with the heart, and then confeſſed him with the mouth? For Noah, and each of his family, went into the ark at God's commandment, and were ſaved through the flood: The like figure whereunto even baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt. 1 Peter iii. 21. Therefore we are *buried* with him by baptiſm into death;

death; that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. Rom. vi. 4. But when we were ſprinkled in infancy, we anſwered no conſcience toward God at all; neither were we born again thereby. Yea, we ſhould never have known that any ſuch action was performed upon us, if it had not been for the report of others.

Our author ſays, "All the congregation of Iſrael were admitted, or recognized as members of the viſible church by God himſelf at mount Sinai. Yet who will ſay that one in ten of them were ſaints in heart?" P. 49. Yes; and the covenant which they were in was as diſtinct from the goſpel covenant, as Hagar was from Sarah, or Sinai from Zion. Yea, as diſtinct as *bondage* is from *liberty*. And the command is, Stand faſt, therefore, in the *liberty* wherewith Chriſt hath made us *free*, and be not entangled again with the *yoke of bondage*. Gal. iv. 24—31. v. 1. Our author goes on to ſay, "It is the will of God that many be admitted into the church who are not *in heart* friends to him. And if the greater part be of this character, can we imagine that the true intereſts of Chriſt's kingdom are in any danger, while Chriſt has his *enemies* as much in his power as any, and can uſe them as his inſtruments, or reſtrain them, or make them his willing people, or cut them off, whenever he pleaſes?" P. 50. Anſwer, He hath the Jews, Mahometans, Pagans, and all nations who own the Chriſtian name, entirely under his power; and he will ſtrike through kings in the day of his wrath. He ſhall judge among the heathen, he ſhall fill the places with the dead bodies; he ſhall wound the heads over many countries. Pſalm cx. 5, 6. Rev. xix.

xix. 11—21. And I believe that the *beaſt* and the *falſe prophet*, are the officers of ſtate and church, uniting their influence to enſlave the people, under the name of religion and government. For it is ſaid of all who turn not to the *Son of God*, The ancient and honorable, he is the *head*; and the prophet that teacheth *lies*, he is the *tail*. Iſaiah ix. 6, 15. And the dragon, who had ſeven heads and ten horns, drew a third part of the ſtars of heaven, and did caſt them to the earth with his *tail*. But the Child which he ſought to devour was caught up unto God, and to his throne. And he afterwards ſaid to John, Write the things which thou *haſt ſeen*, and the things which are, and the things which ſhall be hereafter; the myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches; and the ſeven candleſticks, which thou ſaweſt, are the ſeven churches. Rev. i. 19, 20. xii. 1—5. Now when the Son of God was born, the Jewiſh church was part of the Roman empire; and Herod, who had his commiſſion from Rome, conſulted with their prieſts and ſcribes, and then exerted his power to the uttermoſt to devour the child Jeſus as ſoon as he was born. And after he was crucified, and then was caught up into heaven, Peter and John were leaders in ſaying, Lord, thou art God, which haſt made heaven, and earth, and the ſea, and all that in them is; who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things? the kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his *Chriſt*. For, of a truth, againſt thy holy child Jeſus, whom thou haſt *anointed*,

ointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done. Acts iv. 24—28. In the place referred to, God ſaid, Why DO the heathen rage? And he gives the cauſe of their rage, ſaying, Let us break their *bands* aſunder, and caſt away their *cords* from us. Pſalm ii. 1—3. The light of holineſs, which Chriſt and his followers held up, was more binding upon the conſciences of men, than any bands and cords could be upon their bodies. And when God ſpake by David, it was in the preſent time; but when he ſpake in his apoſtles, it was a paſt event, Why *did* the heathen rage? And Jeſus ſaid to John, Write the things which thou *haſt ſeen*, and the things which are, and the things which ſhall be hereafter. The book of the Revelation extends from the birth of Chriſt, unto the end of the world, and deſcribes all the great events therein, until the final judgment.

But our author ſays, "May not an unconverted man be intereſted in the covenant in reſpect of its outward adminiſtration? Is not this the caſe of all the unconverted children of church members as long as they live, unleſs they are cut off according to the rule of the goſpel, for known covenant breaking, impenitently perſiſted in?" P. 91, 92. Anſwer, If unconverted perſons have crept into the church, they have an external right to continue there, until they diſcover themſelves, and are caſt out in an orderly manner; but if all the children of profeſſors are in the church, where is the difference between the church and the world? and if all their children who refuſe to obey the goſpel, are to be cut off from the church, who ſhall cut them off?

Our author ſays, "Thoſe who hold the keys of government in the kingdom of heaven may be called, for diſtinction, the *repreſentative church*." P. 9. But who they are, he hath left in the dark. All the *repreſentatives* of the people of America, are accountable to them, and they can reduce them again to a private ſtation at the next election if the people pleaſe.. But how far is this from being the caſe with miniſters among us who are ſupported by force? For their diſpoſitions are plainly diſcovered, in a book which was printed this year in Boſton, intitled, *Chriſt's warning to the churches, to beware of falſe prophets, who come as wolves in ſheep's clothing: and the marks by which they are known: illuſtrated in two diſcourſes. By Joſeph Lathrop, D. D. Paſtor of a church in Weſt-Springfield. The ſixth edition.*

He ſays, "I ſhall lay before you, with great plainneſs, the marks by which falſe teachers are to be known. I ſhall not apply theſe marks to any ſect or denomination; I ſhall only point them out to you exactly as they lie in the ſcriptures, and ſhall leave you to make the application, as you may find occaſion." And the firſt ſcripture that he brings, is the place where our Lord ſays, "He that entereth not by the *door* into the ſheepfold, but climbeth up ſome other way, the ſame is a *thief* and a *robber*." P. 6. But we ought to remember, that all ſuch teachers are *hirelings*. John x. 1, 12. And that an inſpired apoſtle, who had the *keys* of the kingdom of heaven, ſays to the *Elders*, Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not *for filthy lucre*, but of a ready mind; neither as being *lords* over God's heritage, but being enſamples

ples to the flock. 1 Peter v. 1—3. Our auth[or] goes on to say, "A Christian church is compare[d] to a household, and to a city, in respect of the ord[er] and government, the peace and unity, that oug[ht] to be preserved in it. But if every man might a[s]sume the office of a teacher at pleasure, whe[re] would be the order and unity? There would [be] the same confusion and distraction, as in a sta[te] where every one claimed a right to exercise th[e] powers of magistracy." P. 10, 11. But doe[s] every preacher of the gospel, assume a power ove[r] his hearers, like a magistrate who executes wrat[h] upon evil-doers with the *sword!* Rom. xiii. 1—4. It is now demonstrated, both in America an[d] France, that the people can take away this powe[r] from the magistrate whenever he shall abuse it; and shall ministers be *lords* above them all? The act o[f] any men, in ordaining ministers, is no more tha[n] swearing them to be faithful *servants* of Christ, and of the church for his sake. 2 Cor. iv. 5. But ou[r] author holds his office by succession from Europe, and says, "It is by no means necessary, that, by historical deduction, we should prove an uninterrupted succession; we have a right to presume it until evidence appears to the contrary. If any say, the succession has failed, the burthen of proof must lie wholly on them. P. 56. But is this according to the word of God, who says, When ye come to appear before me, who hath *required* this at your hand, to tread my courts?—Your hands are full of *blood*. Isaiah i. 12, 15. And is not this the case with the churches of Rome, and of England? Yet our author says, "It is well known that the first ministers in the country were ordained in England by men whose authority is not controverted."

troverted." P. 63. Which is ſo oppoſite to fact, that our fathers fled from their *tyranny*, and never would ſuffer the worſhip of the church of England to be ſet up in this government, until after they loſt their charter, in 1684. And when the ſecond charter took place, in 1692, and the *world* were empowered to force people to ſupport ſuch teachers as they choſe, Dr. Increaſe Mather, Mr. Willard, and other fathers in Boſton, could not in conſcience ſubmit to it; but procured a ſpecial act the next year, to exempt Boſton from the cruel yoke which has been laid upon the country ever ſince.

Yet our author ſays, "Another mark of falſe teachers is an implacable malignity againſt the *ſtanding*, regular miniſters of the goſpel." P. 29. Though he has not told us what they *ſtand upon*. His next mark ſays, "This ſort of teachers are guided by no *line*, and confined to no *meaſure*; but run from place to place, enter into other men's labours and build on other men's foundation." P. 31. And to illuſtrate this mark, he gives us his thoughts upon 2 Cor. x. 12—16. Rom. xv. 18, 20. In the firſt of theſe chapters, the inſpired apoſtle ſays, The weapons of our warfare are *not carnal*, but mighty *through God* to the pulling down ſtrong holds; caſting down imaginations, and every high thing that exalteth itſelf *againſt the knowledge of God*, and bringing into captivity every thought to the *obedience of Chriſt*.—For we dare not make ourſelves of the number, or compare ourſelves with ſome that *commend themſelves*: but they, meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.—For not he that commendeth himſelf is approved, but whom the

Lord

Lord commendeth. This, he ſays, is the *line* of things made ready to our hand. And how different is this from any *lines* which men can draw? In the other chapter, the apoſtle ſays, We then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves.—Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.—For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty ſigns and wonders, by the *power of the Spirit of God*; ſo that from Jeruſalem, round about unto Illyricum, I have fully preached the goſpel of Chriſt. Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's *foundation*. But the ſame apoſtle ſays, If any man build upon *this foundation* gold, ſilver, precious ſtones, wood, hay, ſtubble; every man's work ſhall be made manifeſt: for the day ſhall declare it, becauſe it ſhall be revealed *by fire*; and the *fire* ſhall try every man's work of what ſort it is. 1 Cor. iii. 11—13.

Now can any man believe, that pariſh lines, which men have drawn, to *force* people to ſupport religious teachers, where the ſtrong *cruſh the weak with carnal weapons*, is the *line* and *meaſure* which Paul ſpake of? If not, is it not handling the word of God *deceitfully*, to apply theſe ſcriptures to religious eſtabliſhments by the laws of men? Yet our author ſays of wolves in ſheep's clothing, "They will leap into one fold and another for new prey. A good ſhepherd attends to his own proper charge; the wolf is a rapacious, prowling animal: not ſatisfied with taking out of one flock, he roams from flock to flock, and can never have enough." P.

, 26. And many have been ſo much pleaſed with his book, that it hath had ſix editions in a little time. But as he holds his ſucceſſion of office power from England, it may be proper to obſerve, that many in our country hold to a power from Europe, above all congregational churches. We have no leſs than three different ſchemes of *Epiſcopacy* in America, who hold to three orders of miniſters above the people. At the head of the firſt, is a man who calls himſelf *Biſhop of Connecticut*; but he officiates in all parts of New-England. He received his ordination in Scotland, in 1784, from miniſters who derived their ſucceſſion from three biſhops in England, who refuſed to ſwear allegiance to king William, after the popiſh king James was driven from the throne. The ſecond epiſcopal ſcheme, is under two men who went over from New-York and Philadelphia, and received their office power from the *bloody hands* of the biſhops in England, ſince the late war. Each of them have been elected chaplains for our Senators in Congreſs, with a ſalary of five hundred dollars a year. The promoters of the third epiſcopal ſcheme, publiſhed a book in London, in 1784, which they called, *The Sunday ſervice for North-America*. And in the cloſe of that year they had a meeting in Maryland, when they ſaid, "What may we reaſonbly believe to be God's deſign, in raiſing up the preachers called *Methodiſts?* An. ver, To reform the Continent, and to ſpread ſcripture holineſs over theſe lands." And they are now very zealous in ſpreading their ſentiments through all America. And many Roman catholics are alſo ſcattered through our country. But each of our rulers have ſolemnly ſworn to renounce all foreign juriſdiction

or

or ſuperiority, "civil, eccleſiaſtical or ſpiritual."

How then can any rulers in America, force the people to ſupport any teachers who hold their power by ſucceſſion from Great-Britain! For our Lord ſaid to Peter, I will give unto thee the *keys* of the kingdom of heaven; and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven. Mat. xvi. 19. And he gave Peter ſuch power on the day of Pentecoſt, as to be inſtrumental of converting three thouſand ſouls at Jeruſalem, and afterwards of conveying the Holy Ghoſt to the Samaritans, and then of opening the *door of faith* to the Gentiles, after which the diſciples were called *Chriſtians* firſt in Antioch. Acts ii. 36—47. viii. 14—17. x. 44—48. xi. 26. xiv. 27. And Peter was with the other diſciples when Jeſus came and ſaid, Peace be unto you: as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained. John xx. 21—23. They were inſpired to finiſh the writing of the holy ſcriptures, which are the only rule to govern the church of Chriſt. Therefore he ſaid, *Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.* Mark xvi. 15, 16. Every thing that ſaints bring into the church of a contrary nature, is no better than wood, hay, or ſtubble, which will all be burnt up, though they will be ſaved through fiery trials.

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